361 widows; there are no ritual structures.
621 There is simply one hut for each individual family. The relation of huts
361 in the circle seems fortuitous, but it is
621 dictated more than anything else by the
572 friendship of women. Women are home most of the day; the men are out hunting. Women perform tasks that require no interaction, but they help each other for company. Friendship among the women generally takes the form of pairs, although subsidiary friendships may make larger groups. Hence the position of the huts, or rather the determination of who lives in which hut in what part of the circle, is determined purely on the intimacy of women in their daily work routines.

621 Once they are in this camp they will
361 stay on another three months or so until the game is scarce, the fruit gone, the camp ringed by high refuse heaps and pungent with the smell of rotting food and human refuse. Or they will perhaps move on a little earlier if someone dies and is buried there. They do
• [805] not count time; they simply respond to the practical needs of the moment, the way lower organisms respond automatically to changes in intensity of light. Moreover, they will never go back to exactly the same place. One reason for this may be the presence of funeral remains; but there may be other reasons. The pygmies do not say why, and probably do not know.

628 **Intercamp visits.**—For various
574 reasons, individual pygmies and even whole families often visit neighboring
[583] camps. With exchange marriage it is necessary to know the people with whom an exchange is to be made. Thus, the need of finding wives makes it necessary to establish relationships between members of different camp units. Aside from marriage, other circumstances sometimes inspire these visits, as, for example, when an individual

789 821 especially those taken from a wild pepper plant, to stop storms; and the lighting of smoky fires in the forest, by the women in some camps, during the early or mid-day to keep the weather clear for hunting.[3] I have not witnessed these particular practices. My own experience with weather magic has been that on a number of occasions I was prevented from performing seemingly harmless actions. Once I started to pick a beautiful red hemanthus flower and was told, "Don't do that, master, or it will rain before we get back to camp." Again, I was about to drop a stone into a brook and was told the same thing. The pygmy attitude [811] seemed to involve a simple cause and effect relationship between the human action and the weather. All the magic which I personally observed is designed to avoid making it rain.

224 789 **Hunting magic.**—Hunting magic is usually a simple business. During the division of meat, the elder who is cutting it cuts a small piece off the heart and tosses it into the forest, before he gives the heart, the hunter's portion, to the hunter. In some regions hunters rub ashes obtained from burning a certain leaf around their eyes, to make them see the game better.[4] Another trick is to take the leaves of a certain species, on which a certain kind of animal feeds, and drape them on the hunter's bow; he may also burn them and rub the ashes on his body.

844 **Life cycle and rites of passage.**—There appears to be no ritual recognition of the birth of a child. If a woman is out on the trail, and feels her time arriving, she will stop and bear her child, then go on. If she is in camp, which is usually the case, other women 862 will help her. The women nurse their children a long while, well after they ∞ are able to walk and talk. There is a

[3] *Op. cit.*, p. 157.
[4] *Ibid.*, p. 157.

[P.339-B]